Bible Echo and Signs of the Times, vol. 1

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1886

May 1886

"'Written for Our Learning'" *Bible Echo and Signs of the Times, 1, 5, 74*.

ATJ

THE apostle says that "whatsoever things were written aforetime were written for our learning." We may draw a very useful lesson from the case of the Rechabites, who were commendably tenacious of the commandments of their fathers.*BEST May 1886, page 74.1*

There is always a disposition in man to do as his ancestors do, without ever inquiring whether it is right or wrong. If among professed Christians there was the readiness to obey strictly what the word of God commands that there is to be content with barely doing what our fathers did, or what is enjoined by tradition and the precepts of men, it would be only a little while till the earth would be full of the glory of God. God commands that we shall be baptized, but the majority of professed Christians are willing to do almost anything in the world but to render faithful obedience to the word. The Lord commands that men shall do no work on the seventh day, but the great majority of professed Christians are willing to do anything at all but to obey the plain commandment of God in this matter. In honor of a wholly man-made institution, they are willing to do all that would be required by the Lord in honor of His own heaven-born institution. This choice has been made, and is being made by thousands as the days go by. If there were about this man-made institution the merit of the precept of Jonadab, there might be some shadow of excuse, but about this there is not one redeeming quality; it is wholly iniquitous, erected in defiance of the commandment of God. And the children of Jonadab, the son of Rechab, will arise in the judgment with this generation and condemn it because they obeyed the commandment of their father, and these will not obey the plain commandment of God.*BEST May 1886, page 74.2*

The Lord has given his commandments, precept upon precept, and

line upon line; he now sends a message to all nations, saying with a loud voice: “If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation.... Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” *Revelation 14:9-12*.*BEST May 1886, page 74.3*

How many of the people of our day are going to be condemned by “faithful Rechabites,” as were the people of God? How many will still refuse to obey the commandments of God? And upon how many in our day will come all the evil that the Lord has pronounced, “because I have spoken unto them, but they have not heard; and I have called unto them, but they have not answered”? “Examine yourselves whether ye be in the faith.”*BEST May 1886, page 74.4*

A. T. JONES.

September 1886

“Question and Answer” ***Bible Echo and Signs of the Times, 1, 9, 131.***

ATJ

IN the first verse of *Revelation 21*, are we to understand that there is literally to be “no more sea,” in the earth made new?*BEST September 1886, page 131.1*

J.C.H.

ANSWER.—We think not. You will see by*Revelation 20:11*, that the heaven and the earth fled away from the face of him who sat on the great white throne, “and there was no place found for them;” they were no more. In the verse to which you refer this is stated again, but in contrast with the new heaven and new earth. “I saw a new heaven and a new earth; *for* the first heaven and the first earth were passed away; and there was no more sea.” In other words, the first heaven and the first earth were no more. And as there is to be a new heaven and a new earth, it is only reasonable to suppose that there will be a new sea. Especially as we read of the river of life and that its waters go “down into the plain, and go into the sea.” *Ezekiel 47:8*. Besides this, we read in *Isaiah 35:6* of the new earth; “in the wilderness shall water break out and streams in the desert.” Now it there shall be rivers and streams flowing through the new earth, it is only natural to suppose that there is some place to which they flow, and that place a new sea.*BEST September 1886, page 131.2*

More than this, when God made the heaven and the earth, in the beginning, he also said: “Let the waters be gathered together unto one place; ... and the gathering together of the waters called he seas.” *Genesis 1:9, 10*. Now if there had never been any sin on the earth, certainly this sea would have remained as long as the earth and its paradise remained, which of course would have been forever and ever. But sin entered, and grew so great that the flood came, and by that the quantity of water was greatly increased upon the earth, because the “windows of heaven were opened,” and the fountains of the great deep were broken up.” *Genesis 7:11*. In 2

Esdras 6:42 we have a hint of what the ancients thought of this; “upon the third day thou didst command that the waters should be gathered in the *seventh par* of the earth.”*BEST September 1886, page 131.3*

And so when “the earth and the heaven” because of sin shall flee away from the face of him who shall sit upon the great white throne, then this sea, which has been so great, increased because of sin, will also flee away with them, and like them there will be found no place for it; it will be no more. Then when he who sits upon the throne says: “Behold I make *all things* new,” the sea must be made new or it will not be true that he makes *all* things new. And so there will not be only a new heaven and a new earth, but a *new sea* also. All new.*BEST September 1886, page 131.4*

Therefore we conclude that when John says, “and there was no more sea,” he has reference exclusively to that sea that belongs with the earth and the heaven which he had just seen flee away, and for which no place was found.*BEST September 1886, page 131.5*

Dr. Clarke says on this passage: “The *sea* no more appeared than did the first *heaven* and *earth*. All was made new.”*BEST September 1886, page 131.6*

The “Bible Commentary” says: “(2) The former ‘*sea*’ has passed away like the former ‘*earth*,’ but this does not produce a ‘*new*’ sea, any more than a new ‘earth.’”*BEST September 1886, page 131.7*

A. T. JONES.